

AN
Appendix
TO THE
AGREEMENT
FOR THE
PEOPLE.

Published for the satisfaction of
Tender Consciences.

By A. P.

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An

APPENDIX

To the

AGREEMENT for the PEOPLE

BEfore I come to speak to the other Papers, I shall answer for my owne. Whereas some may be apt to object against it as needlesse, thus

1. Master *Assurst* a Parliament man of knowne integrity, and of eminence repute for Piety, in his Reasons against agreement with a Paper intituled *The Agreement of the People* hath sufficiently done this work.

2. It is likely that many of those who have stuck to the Parliament, will be forward of themselves to reject the new Module, when they see it coming from those heads and hands, by which so many Members of Parliament have been violently detained from the exercise of that trust wherein they have been eminently active for the Peoples freedom.

3. It is not imaginable that the businesse will proceed to subscription, seeing it is inconsistent with the Declaration of the Honourable House of Commons, set up by their Command in the Parish meeting-places.

To the first Objection I answer, That though Master *Assurst* hath handled the subject both as a Christian, and as a States-man, with invincible Reasons; Yet seeing that Price is not so common as it deserves to be, it may be the Lot of this paper to come to such hands as misse of that, and so this may do some good, though not so much as the other

To the second I answer, that the new Module coming from men who have done much good service in another kind; and being penned with so much artifice, it is probable some men of honest affections may be surprized into a subscription, if they be not forewarned of the danger; for their sakes therefore have I undertaken this.

To the third I answer, the provocations of this back-sliding Kingdome are so great, that we know not how farre Providence may (in Gods just judgement,) permit things to be swayed contrary to our apprehensions, as we have seen by late and unexpected experience, it will therefore be wisdom to feare the worst, and provide a timely remedy, which I desire to do in few words; not meddling with those circumstances which make the new Module practicable, nor many things which are materiall in it; my purpose not being to give an ample answer, but to put in a sufficient caution against it; by shewing that the main things in it, and those that seem to be most intended by it, are such as (so farre as I can see, having compared them with the Law and the Testimony,) cannot be subscribed unto by most of the Parliaments Partakers without Perjury; nor by any subject of this Kingdome without sinne. The things most considerable in that agreement are two;

1. The alteration of the Civill Government from King, Lords and Commons in Parliament assembled, to new Representatives in stead of a Parliament.

2. The vast Toleration of heresie, schism, idolatry, and other sins immediately against the God of glory. Upon these two branches I shall proceed.

That the new Module cannot be subscribed by most of the Parliaments friends without Perjury, I argue thus. For any men to subscribe to things contrary to their owne Oaths, is perjury; but most of all the Parliaments friends have taken the solemne League and Covenant, wherein they have sworn constantly to endeavour to bring the Churches of God in the three Kingdomes to the nearest uniformity in Religion and Forme of Church-Government, and to endeavour the extirpation of superstition, he-
resie,

vesie, schisme, and to preserve the Rights and Priviledges
 of the Parliament, and the Kings Majesties Authority, that
 the world may beare witness with their consciences of
 their loyalty, and that they have no thoughts or Intenti-
 ons to diminish his Majesties just Power, and that they
 shall with all faithfulness, endeavour the discovery of
 all such as shall be evill Instruments, by hindering the Re-
 formation of Religion, dividng the King from his people,
 or one Kingdome from another, that they may be brought
 to condigne punishment: therefore it is perjury for most
 of the Parliaments friends to subscribe to the new Agree-
 ment, which gives Toleration to superstition, heresie
 and schisme, and which takes away Rights and Priviledges
 of the Parliament, and the Kings Authority, and divides
 the King from his people, and obstructs uniformity in
 Religion and Forme of Church-Government, and is like-
 ly to divide this Kingdome from one or both of the other.
 The Oath of Allegiance and the Protestation which many
 of them also have taken, obliges them expressly to some
 of the forementioned particulars, which are contrary to
 the new Agreement. Let me therefore beseech all those
 which have taken either the Oath of Allegiance, or the
 Protestation, or the Covenant in the feare of God, to con-
 sider these texts of Scripture, *Psal. 15. 1, 4. Lord, who shall*
dwell in thy holy hill? he that sweareth to his owne turne and
changes not, *Eccles. 8. 2. I counsell thee to keep the Kings*
Commandment, and that in regard of the Oath of God, *Ezek.*
17. 19. Thus saith the Lord God, as I live, surely mine Oath
that he hath despised and the Covenant that he hath broken, even
it will I recompence upon his owne head. This I hope will be
 sufficient to make every one that fears an Oath, to take
 heed how he give it under his hand, that he is resolved
 to breake his Covenant.

Now in the next place I shall hold forth unto you that
 the new Agreement cannot be subscribed by any Subject
 of this Kingdome without sinne; in regard of the two chief
 branches above mentioned, viz. The alteration of the
 Civill Government, and the Toleration about matters
 of Religion.

Concerning the Civil part of the Agreement, I argue thus: It is sinfull in any Subject to subscribe to that which is contrary to the duty of a Subject, but to alter the Supreme Government of a State, is contrary to the duty of a Subject, therefore it is sinfull in any Subject to subscribe to alter the Supreme Government. That it is contrary to the duty of a Subject to go about to alter the Supreme Government of a Kingdom wherein he is a Subject, is evident in many Scriptures, whereof I shall here produce a few, Prov. 24. 21, 22. *Fear thou the Lord and his King, and meddle not with them that are given to change, for their calamity shall rise suddenly, and who knoweth the ruine of them both?* Rom. 13. 1, 2. *Let every Soule be subiect unto the Higher-powers, for there is no power, but of God, the Powers that be are of God; whosoever therefore resisteth the power, resisteth the Ordinance of God, and they that resist receive to themselves damnation,* 1 Pet. 2. 13. *Submit your selves unto every Ordinance of men for the Lords sake; whether it be to the King as supreme, or unto Governors, as unto them that are sent by him.*

Concerning the other branch in the Agreement about Religion; wherein there is protection made for idolatry, heresie, and other the like abominations, I argue thus: That whereby Provision is made to protect idolatry, heresie, or any the like abominations is sinfull; but by subscribing to the new Agreement about Religion, Provision is made to protect idolatry, heresie, and the like abominations: therefore subscribing to the new Agreement about Religion is sinfull. That to make Provision to protect idolatry, heresie, or any the like abomination, is sinfull, the Scripture abundantly shews; yet I shall now produce onely two or three witnesses, Zech. 13. 2, 3. *it shall come to passe in that day, saith the Lord of Hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered; and also I will cause the Prophets and the unclean Spirit to passe out of the land; and it shall come to passe that when any shall yet prophesie, then his father and mother that beget him, shall say unto him, thou shalt not live, for thou prophesiest lies in the name of the Lord, and his father and his*

his mother that begat him, shall thrust him through when he prophesieth, *Thi. 1. 10, 11.* there are many deceivers, whose mouths must be stopp'd, who subvert whole houses, teaching things which they ought not, *Rev. 2. 20.* I have a few things against thee, because thou sufferest that woman Ienebel, which calleth her self a Prophetesse, to teach and to seduce my servants, to eat things sacrificed to idols.

Having thus shewed you my grounds against subscribing this new Agreement; I shall proceed to answer an Objection or Querie, and remove a double temptation.

The Objection which a democraticall spirit is apt to forge, runs thus. If that Oath which we have taken, for the maintaining of the Parliaments Priviledges, and the Kings Authority be to maintaine an usurped power, and if we be perswaded that the supreme power is seated in our selves, what hurt would it be to lay aside our Covenant?

I answer, though this supposition be made up of fancy, rather then reality: yet if there were as much truth in the supposition, as there is confidence in some men about it: yet by no means may such an Oath or Covenant be broken; though in humane probability, the flourishing or freedom of a Kingdome might be actuald thereby, and for this case I shall give you a parallel, *Ezek. 17. 12, 13, 14, 15.* the King of Babylon is come to Jerusalem, and hath taken the King thereof, and the Princes thereof, and hath led them with him to Babylon, and hath taken of the Kings seed and made a Covenant with him, and hath taken an Oath of him, he hath also taken the mighty of the land, that the Kingdome might be safe, that it might not lift up it self, but that by keeping of his Covenant it might stand; but he rebelled against him in sending his Embassadors into Egypt, that they might give him horses and much people: shall he prosper, shall he escape, shall he see such things? or shall he breake the Covenant and be delivered?

The temptation to subscription, from this consideration, that this new Module is commended to the People from an armed hand, though not in an armed way; may be a double two ways. 1. By way of humane confidence. 2. By way of humane feare. 1. Some who otherwise would not be induced to sub-

subscribe, may be assured by thinking that if they do subscribe they shall have the more speciall protection from the Army. 2. Some who otherwise could not be perswaded to subscribe, may be wrought upon by fancying, that if they do not subscribe, they may be liable to the displeasure of those, who have power to do them an ill turne. These humane temptations might be answered by humane considerations; but I waive them; having some pieces of armour of proof, and weapons that are not carnall, but mighty through God; which I shall commend to every poore soule, that may be assaulted with either of the forementioned temptations.

And first to that temptation of humane confidence, I shall returne these Scripture meditations, Isa. 31. 3. Now the Egyptians are men and not God, and their horses flesh and not spirits; when the Lord shall stretch out his hand, both he that helpeeth shall fall, and he that is helpen shall fall down, and they all shall fall together, Ezek. 17. 17, 18. neither shall Pharaoh with his mighty Army, and great company make for him in the warre, by casting up mounts and building up forts to cut off many Persons, Seeing he despised the Oath by breaking the Covenant, (when he had given his hand,) and hath done all these things, he shall not escape.

To that other temptation of humane feare, I shall returne these Scripture considerations, Isa. 51. 12, 13. I even I am he that comforteth you; who art thou that thou shouldst be afraid of a man that shall die, and of the Son of man that shall be made as grasse? and forgetteth the Lord thy Maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the Oppressour, as if he were ready to destroy, and where is the fury of the Oppressour? Heb. 13. 5, 6. he hath said I will never leave thee nor forsake thee, so that we may boldly say the Lord is my helper, and I will not feare what man can do unto me.

Christian Reader, if by what thou hast read, thou hast gained any Resolution, I have my aim; however I have discharged my conscience.

FINIS.